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On the Human Side of Scriptures: The Human Reality of Sacred Scripture

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nima—the importance of worship in the Assembly is minimal to those concerned with the liturgy in a juridical or merely rubrical fashion.

The editors might have done better to limit their treatment of liturgical music to Helmut Huckle's article; this says almost anything the volume says of general interest about music. By contrast, the articles on Church music in Germany, France, and Australia seem to be of little universal interest or importance. Stephen Mbunga's piece on Tanzanian adaptations of music to worship is an example of work being done in cultures without a long Christian tradition.

The last section of the book, entitled "Documentation Concilium" attempts quite a bit and falls somewhat short. The editors have tried to provide an almost universal run-down of progress in implementation of reforms suggested by Vatican II, an almost impossible task unless specific topics are agreed on by writers from different continents. The result is somewhat boring for the amateur and shallow for the professional.

CHRISTOPHER CONROY, S.J.

ON THE HUMAN SIDE OF SCRIPTURES

THE HUMAN REALITY OF SACRED SCRIPTURE. Concilium. Theology in the Age of Renewal, Vol. 10. Editors Pierre Benoit, O.P. and Roland E. Murphy, O.Carm. New York: Paulist Press, 1965. viii, 212 pp.

The tenth volume of *Concilium* deals primarily with several aspects of the current "whirlwind development of Catholic biblical science." The articles emphasize the human side of Scripture which must be thoroughly understood if the divine Word of God is to be grasped. The statement that God's authorship of the Bible was effected by means of and is made intelligible only through the human authorship may be a commonplace today, but its implications are farreaching and ever growing. For instance, the men who received God's inspiration and were involved in the actual composition of the books were not isolated individuals nor an amorphous mass, but influential members of the People of God, Israel in the Old Testament and the Church in the New. Moreover, the traditions and writings were intended explicitly for this People and especially when they were assembled for divine worship in the liturgy. Scripture must continue this role in today's Church. These ideas are developed in the first three articles.

Pierre Benoit, O.P. reiterates and reemphasizes in "Inspiration and Revelation" several points in his previous explanations of these two

realities. The "scriptural inspiration," by which men in Israel, both old and new, were impelled by the Spirit to write the sacred books, came last in the process of forming this heritage of God's people. The Spirit first moved men such as Moses, Joshua, the judges, David, to act in the role of "shepherds" and leaders ("pastoral inspiration"), and then he moved the prophets and Apostles to speak out God's message and mysteries ("oral inspiration"). Thus the Word of God was first lived and spoken through the Spirit's influence; first came the inspiration of tradition. And then came the inspiration of the written word, Scripture. But this charism of inspiration is not to be conceived of as affecting the whole Church collectively or individuals in isolation. Rather, numerous privileged individuals were seized by the Spirit and made use of—in their specific role of pastor, prophet-apostle, writer. Finally the written Scriptures are not a collection of timeless truths, but a "family record," that "records God's actions and the challenges he presents to his children." The second part of his article is a masterly resumé of the teaching of Vatican II on revelation.

Bastian van Iersel, S.M.M. studies the Bible precisely as "The Book of the People of God," indicating the growth of its writings within Israel and the Church, as well as the faith in God's saving deeds on which they are based. His conclusion that the Bible must be read and proclaimed within the Church in conscious continuity with the People of God raises the problem of method. By way of solution, several examples of biblical texts with sermon ideas are offered by Heinrich Kahlefeld in "The Pericope and Preaching." The difficulty of understanding the biblical reading in context and of explaining them profitably to various congregations underscores the importance of biblical studies and a homiletics that is not merely sacred oratory, but a strict theological discipline.

The next three articles deal with the content of Scripture. The titles alone manifest their significance: "The Torah of Moses and Christ as Savior" by Henri Cazeless, S.S.; "God's First Word and Last Word" (Mark 1, 1-13; John 1, 1-15) by Johannes Willemse, O.P.; "The People of God according to Eph. 1, 3-14" by Franz Mussner. Extremely valuable bibliographical surveys on scholarly studies over the past fifteen years are provided by Bruce Vawter, C.M. for the prophetic literature and Roland Murphy, O.Carm. for the OT wisdom books.

Two non-biblical contributions conclude the volume. In a sociological-moral paper, Gustavo Pérez Ramirez discusses "Family Planning and Latin-American Problems: Perspectives in 1965." The perspectives include the main lines of the current debate in rethinking and reformulating the Church's teaching on marriage. A report on the 34th international Missiology Week held at Louvain in August, 1965 summarizes the sixteen papers given. While interesting, these two articles are hardly pertinent to Scriptural studies. Fortunately a greater unity has been obtained in the later volumes of *Concilium*.

This Scriptural volume, and in fact the whole series deserves a conspicuous place in the most modest of libraries. A careful reading of *Concilium* is a stimulating introduction to and survey of theology in the open-window era of Vatican II. Although the first numbers may have been unwittingly directed towards priests and others trained in theology, the present volume and those following are certainly within the grasp of educated laymen with interest and a moderate knowledge of Catholic teaching.

PHILIP J. CALDERONE, S.J.

A SYMPOSIUM ON MISSION WORK

RE-THINKING THE CHURCH'S MISSION. *Concilium*. Theology in the age of renewal, Volume 13. Edited by Karl Rahner, S.J. New York: Paulist Press, 1966. 152 pp.

The individual essays in this volume are for the most part of a very high quality and, taken together, they provide a stimulating study. As a symposium, however, the book lacks a certain unity in the selection of essay-topics and coordination in the discussion of the theme. An editorial preface would have been helpful to give some background for the discussion, to explain why these particular essay topics were chosen, and to point out the fundamental issues at stake.

For instance, the essays by W. Bühlmann, O.F.M.Cap., on the problems of the church in Africa, and by Mark Fang Cha-yong, S.J., on the situation and prospects for the Catholic Church in China, are rich in information about the contemporary situation and they ask the right questions, but why were these areas chosen for study and, not for instance, Japan, India, or Latin America?

The brief discussion by Hans Heimerl on "The Concept of Laity in the Constitution on the Church," with observations and responses by Karl Rahner, S.J., Lambertus Halk and Charles Davis, seems too preoccupied with establishing the position of the layman (*vis-a-vis* the clergy) within the People of God, instead of considering the mission proper of the laity. Perhaps this discussion is necessary and important in contemporary Catholic ecclesiology, but it is not directly and clearly to the point of the theme of this symposium.

The real heart of the "Re-Thinking" comes in the two essays by Eugene Hillman, C.S.Sp., on "The Main Task of the Mission," and by Maria-Joseph Le Guillou, O.P., on "Mission as an Ecclesiastical Theme." These men represent the two opposing views in contemporary Catholic missiology concerning the fundamental scope and aim of the mission(s).